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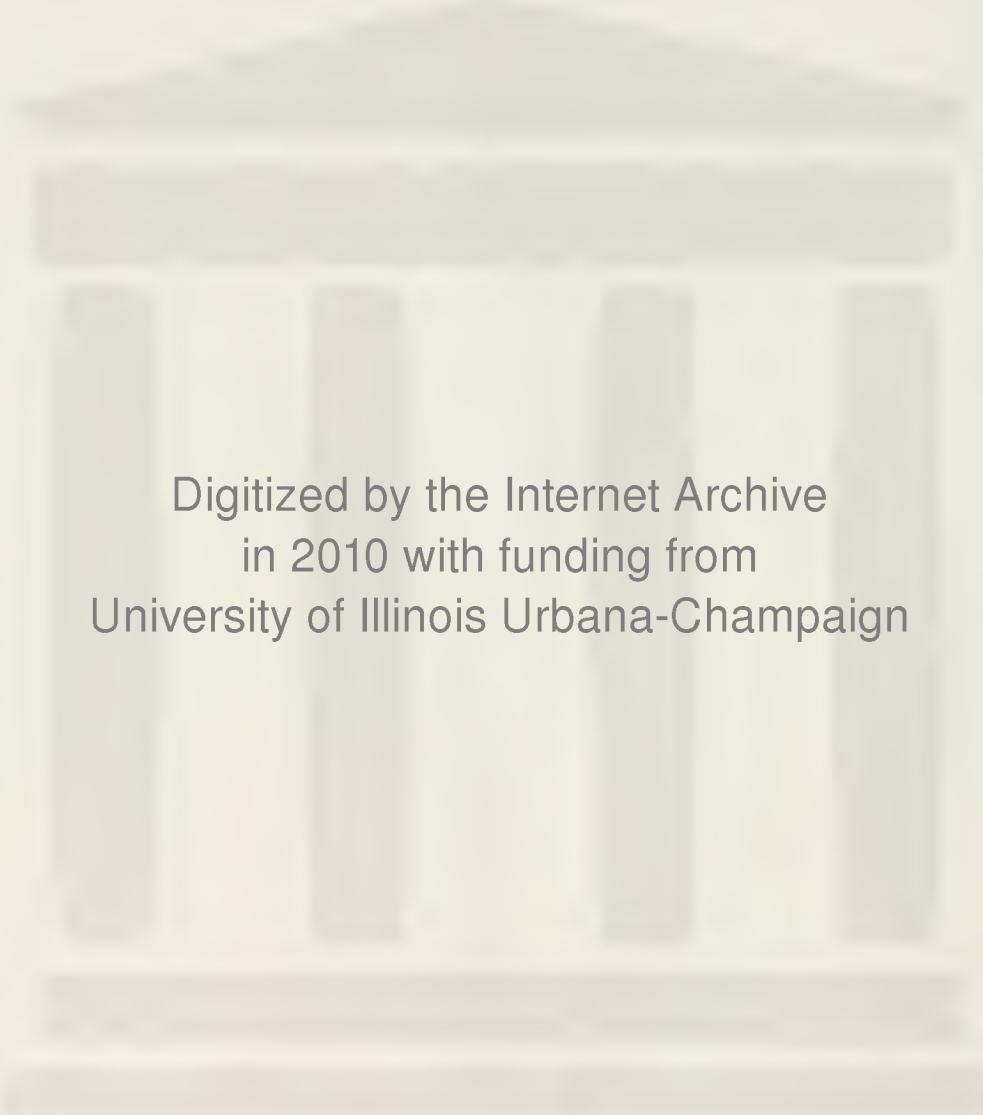
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BLACKS IN THE STATE OF OREGON 1788 - 1974 (Second Edition)

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BLACKS IN THE STATE OF OREGON 1788-1974

A BIBLIOGRAPHY OF PUBLISHED WORKS AND OF UNPUBLISHED SOURCE MATERIALS
ON THE LIFE AND ACHIEVEMENTS OF BLACK PEOPLE IN THE BEAVER STATE

BY

Lenwood G. Davis

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TABLE OF CONTENTS

| | |
|--|----|
| INTRODUCTION | 2 |
| GENERAL REFERENCE WORKS | 4 |
| GENERAL COLLECTION | 5 |
| SELECTED BLACK PERIODICALS | 6 |
| UNITED STATES LIBRARIES WITH MAJOR BLACK HISTORY BOOK COLLECTIONS | 8 |
| OREGON BLACK ELECTED OFFICIALS | 10 |
| A BRIEF SYNOPSIS OF BLACKS IN OREGON | 11 |
| AN ACT IN REGARD TO SLAVERY AND FREE NEGROES AND MULATTOES .. | 13 |
| SELECTED STATUTORY REFERENCES | 14 |
| MANUSCRIPTS AND LETTERS | 16 |
| PUBLIC DOCUMENTS, ARCHIVES AND REPORTS | 17 |
| UNPUBLISHED WORKS | 27 |
| BLACK NEWSPAPERS | 30 |
| WHITE NEWSPAPERS | 30 |
| BOOKS | 31 |
| ARTICLES IN PERIODICALS | 36 |
| ARTICLES IN NEWSPAPERS | 43 |
| EDITORIALS IN NEWSPAPERS | 67 |
| THE OREGON BLACK AGENDA | 72 |
| SUBJECT INDEX | 82 |
| AUTHOR INDEX | 83 |

INTRODUCTION

Because of the many request to up date my bibliography I decided to revise and enlarge it. The first edition was originally published in 1971, three years ago. Since that time a number of significant developments concerning Blacks in the State of Oregon have occurred. Perhaps, the most important developments have been the establishment of the Oregon Black Caucus, and the election of Oregon's First Black Representative, Bill McCoy. The election of two Black judges also has taken place: Mrs. Mercedes F. Deiz Circuit Court Judge, and Aaron Brown County Judge.

A number of important studies and reports also have come to light within the past three years. Moreover, a number of manuscripts, newspapers, theses, articles and books have been included in the Second Edition. Any work of this kind has a number of omissions and it would be humanly impossible to include everything. Yet, after three years the first edition still remains the most comprehensive and exhaustive compilation of materials on Blacks in the State of Oregon. This bibliography will enhance the status of the first bibliography and will open the door to additional sources for the study of the history of Blacks in the Beaver State.

Presently there is no definitive history of Blacks in Oregon. Even though there is a most definite need for one. The need for all the people in the state to know the impact that Blacks have made on the state is critical. Therefore, it is the hope of this writer that one day someone will write the "History of Blacks in Oregon." Conversely, this bibliography should assist the writer of that history immensely.

The materials listed covers every period of the State's history from the earliest records of Blacks arrival to present. Since the majority of Blacks live in the greater Portland area most of the contemporary materials cited pertain to that area. However, other materials cover other parts of the state. This bibliography also contains general bibliographical works, as well as primary source materials, that are in the manuscript collections of the Oregon Historical Society, the State Archives, the Oregon State Library and several county historical societies. I have attempted to list everything in Oregon as well as nearby states, whether newspapers, articles in newspapers and periodicals, official documents, as well as unpublished works pertaining to Blacks in Oregon. I have included the Black elected Officials in Oregon as well as the Oregon Black Agenda.

Most people are no doubt aware of D. G. Hill's: "The Negro in Oregon, A Survey," which is an unpublished master's thesis that was written in 1932. This is perhaps one of the major works on Black people in Oregon up to 1932. However, a more up-to-date work needs to be done. Jean B. Brownell's "Negroes in Oregon Before the Civil War," is another unpublished work and is excellent for its bibliography. The most recent work on Blacks in the state is Franz M. Schneider's "The Black Laws of Oregon." This is also an unpublished master's thesis and this work traces the history of Oregon's legislation concerning Blacks, with particular reference to the exclusion laws, from the first such proposal in 1844 to the final repeal of the anti-Black provisions of the state constitution in 1926-1927. This work also has an excellent bibliography, especially on the early laws of Oregon. Most people are probably aware of the earlier manuscript in the Oregon Historical Society's collection; Caroline Burch, "Pioneer Nathaniel Ford and the Negro Family;" Allen Elmer Flower, "Family Memorabilia;" Allen Elmer Flower, "Notable Things in a Public Life in Oregon;" Lancaster Pollard, "Synopsis of the History of the Negro in the Northwest;" and Thomas Alexander "Autobiographical Notes." But few people are aware that the Oregon Historical Society has the official archives of Albina Community Council (August 1948-May 1959); Albina Neighborhood Improvement Project (1960-1967); Committee for Minority Housing in Portland (1953-1960); National Association for the Advancement of Colored People of Portland (1953-1959); Oregon Committee for Equal Rights (1953-1959); Portland Citizen Committee for Civil Rights of Portland (from 1950-). Few People know that the Black prisoners at the Oregon State Penitentiary in Salem publish The Uhuru Messenger, a periodical. No doubt even fewer people are aware that there were Blacks on Spanish, English, and American ships that came to Oregon and the Northwest Coast between 1788 and 1842. Reference to the above materials as well as many more will be found in the books and articles listed in the bibliography. One of the most useful contemporary sources for the history of Blacks in Oregon is a Black Newspaper, Portland Observer.

Obviously, any work of this magnitude encompassed the assistance of many, many man hours. Therefore, it would be impossible to name all persons that assisted in this monumental endeavor, however, I must express special acknowledgment to the following: Dr. Lee P. Brown, and McKinley Burt, Jr. who offered many invaluable suggestions and leads to additional sources; the entire Staffs of the Oregon Historical Society Library, Oregon State Archives, Oregon State Library, Multnomah County Library, and the many county historical societies; the Secretaries and work study students of the History Department and Black Studies Center

at Portland State University, and Sandra Chaney who spent many hours typing and preparing the final draft of this manuscript. Without their help this work would not have been completed. I take full responsibility, however, for any errors. I also welcome any corrections of errors of omissions and additions.

SELECTED GENERAL REFERENCE WORKS

A Guide to Negro Periodical Literature. Published Quarterly in Winston-Salem, North Carolina, 1941-1946. Superseded in 1950 by Index to Selected Periodicals issued by Ohio Central State College Library.

Davis, John P., ed. The American Negro Reference Book. Englewood Cliffs, New Jersey: Prentice-Hall, 1966.

Davis, Lenwood G. Blacks in the Pacific Northwest. Monticello, Illinois: Council of Planning Librarians, 1972.

_____. Blacks in the American West: A Working Bibliography. Monticello, Illinois: Council of Planning Librarians, 1974.

Finney, James E. The Long Road to Now: A Bibliography of Material Relating to the American Black Man. New York: Charles W. Clark Company, 1969.

Fleming, G. James and Christian E. Burckel. Who's Who in Colored America. Yonkers-on-Hudson, New York: Christian E. Burckel and Associates, 1950.

Gloster, Huch. Negro Voices in American Fiction. Chapel Hill: University of North Carolina Press, 1948.

Green, Elizabeth L. The Negro in Contemporary American Literature. Chapel Hill: University of North Carolina Press, 1928.

Homer, Dorothy R. The Negro in the United States: A List of Significant Books. New York: New York Public Library, 1965.

Jackson, Miles M., ed. A Bibliography of Negro History and Culture for Young Readers. Pittsburgh: The University of Pittsburgh Press, 1968.

Katz, William Loren. Teachers' Guide to American Negro History. Chicago: Quadrangle Books, 1968.

Lewinson, Paul. A Guide to Documents in the National Archives for Negro Studies. Washington: American Council of Learned Societies, 1947.

Miller, Elizabeth W. The Negro in the United States: A Bibliography. Cambridge: Harvard University Press, 1966.

New York Public Library. The Negro in the U.S.A.: A List of Significant Books. New York: New York Public Library, 1965.

Porter, Dorothy B. The Negro in the United States: A Working Bibliography. Ann Arbor, Michigan: University of Microfilms, 1969.

_____, and D. C. Leffall, compilers. "Bibliography: Books, Bulletins, Pamphlets," Journal of Negro Education, Vol. 29, Fall 1960.

Salk, Erwin A. A Layman's Guide to Negro History. New York: McGraw-Hill, 1967.

Spangler, Earl. Bibliography of Negro History. Minneapolis: Ross and Haines, 1963.

Thompson, Edgar T. and Alma M. Thompson. Race and Region: A Descriptive Bibliography Compiled with Special References to Relations Between Whites and Negroes in the United States. Chapel Hill: University of North Carolina Press, 1949.

Turner, L. C. Anti-Slavery Sentiment in American Literature Prior to 1865. Port Washington, New York: Kennikat Press, 1966.

Welsch, Erwin K. The Negro in the United States: A Research Guide. Bloomington: Indiana University Press, 1965.

Whitoman, Maxwell. A Century of Fiction by American Negroes 1853-1952: A Descriptive Bibliography. Philadelphia: H. Jacobs.

Work, Monroe N. A Bibliography of the Negro in Africa and America. New York: Octagon Books, Inc., 1966.

GENERAL COLLECTION

The Gate Collection of African and Afro-American Life. Special Collection Room. Portland State University Library. March 10, 1970. General Collection of books, brochures, pamphlets, newspapers, newspapers clippings, periodicals, photographs, post cards, programs and reprints.

SELECTED BLACK PERIODICALS

Black Academy Review. 3296 Main Street, Buffalo, New York 14214, quarterly.

Black Dialogue, a Black Magazine for Black People. 642 Laguna Street, San Francisco, California, quarterly.

Black Enterprise. 295 Madison Avenue, New York 10017, monthly.

Black Politician. 955 South Western Avenue, Suite 210, Los Angeles, California 90006, quarterly.

Black Scholar. Box 908, Sausalito, California 94965, monthly except July and August.

Black Theatre. The New Lafayette Theatre, 200 W. 135th Street, New York 10030.

Black World (formerly Negro Digest). Johnson Publishing Company, 1820 South Michigan Avenue, Chicago, Illinois 60616, monthly.

CLA Journal. Official Publication of the College Language Association, Morgan State College, Baltimore, Maryland, quarterly.

Crisis. Organ of the National Association for the Advancement of Colored People, The Crisis Publishing Company, Inc., 1790 Broadway, New York, New York 10019, monthly from October to May and bi-monthly June-July, August-September.

Ebony. Johnson Publishing Company, 1820 South Michigan Avenue, Chicago, Illinois 60616, monthly.

Essence: The Magazine for Today's Black Women. 102 E. 30th Street, New York 10016, monthly.

Freedomways: A Quarterly Review of the Negro Freedom Movement. Freedomway Associates, 799 Broadway, New York, New York 10013, quarterly.

Harvard Journal of Negro Affairs. Organ of the Association of African and Afro-American Students at Harvard and Radcliffe. Winthrop E-41, Harvard University, Cambridge, Massachusetts, semi-annually.

Jet. Johnson Publishing Company, 1820 South Michigan Avenue, Chicago, Illinois 60616, weekly.

Journal of Black Poetry. 1308 Masonic Avenue No. 4, San Francisco, California 94117, quarterly.

Journal of Black Studies. 275 South Beverly Drive, Beverly Hills, California 90212.

Journal of Human Relations. Central State College, Wilberforce, Ohio, quarterly.

Journal of Intergroup Relations. National Association of Intergroup Relations Officials, 426 West 58th Street, New York, New York 10019, quarterly.

Journal of Negro Education. Published for the Bureau of Educational Research by the Howard University Press, Washington, D.C. 20001, quarterly.

Journal of Negro History. The Association for the Study of Afro-American Life and History, Inc., 1538 Ninth Street, N.W., Washington, D.C. 20001, quarterly.

Liberator. Afro-American Research Institute Inc., 244 East Street, New York, New York 10017, monthly.

Muhammad Speaks. Published by Muhammad's Mosque No. 2, 634 E. 79th Street, Chicago, Illinois 60617, weekly.

Negro Educational Review. Florida Memorial College, St. Augustine, Florida, quarterly.

Negro Heritage. P. O. Box 1057, Washington, D.C. 20013, monthly.

Negro History Bulletin. The Association for the Study of Afro-American Life and History, Inc., 1538 Ninth Street, N.W. Washington, D.C. 20001, monthly except June, July, August and September.

New South. Southern Regional Council, 5 Forsyth Street, N.W., Atlanta 3, Georgia, quarterly.

Phylon. Atlanta University, Atlanta, Georgia, quarterly.

Quarterly Review of Higher Education Among Negroes. Johnson C. Smith University, Charlotte, North Carolina, quarterly.

Race Relations Law Reporter. Vanderbilt University School of Law, 131 21st Avenue, South, Nashville, Tennessee 37203, quarterly.

Rights and Reviews, a Magazine of the Black Power Movement in America. New York Chapter of CORE, 307 West 125th Street, New York, New York 10027.

Soulbook: The Quarterly Journal of Revolutionary Afro-America. P. O Box 1097, Berkeley, California, quarterly.

Sepia. Sepia Publishing Company, 1220 Harding Street, Fort Worth, Texas 76102, monthly.

Southern Patriot. Southern Conference Educational Fund, 3210 West Broadway, Louisville, Kentucky 40211, monthly except July.

UNITED STATES LIBRARIES WITH MAJOR BLACK HISTORY BOOK COLLECTIONS

Bennett College. Thomas F. Holgate Library, Greensboro, North Carolina.

Bronxville Public Library. 201 Pondfield, Bronxville, New York. Books presented in honor of Dr. Ralph J. Bunche, for books by and of Blacks.

Columbia University Libraries. Special Collections, Alexander Gumby Collections, New York.

Detroit Public Library. 5201 Woodward, Detroit, Michigan.

Dillard University Library. 2501 Gentilly Blvd., New Orleans, Louisiana. Card Index on Blacks in New Orleans, from newspapers covering the period 1850-1970.

Duke University Library. Durham, North Carolina.

Fisk University Library. Erastus Milo Cravath Memorial Library, Nashville, Tennessee. Includes manuscripts collection, restricted use: non-circulating.

Fort Valley State College. Henry Alexander Hunt Memorial Library, Fort Valley, Georgia.

Free Library of Philadelphia. Social Science and History Department, Negro Collection, Logan Square, Philadelphia, Pennsylvania.

Hampton Institute. Collis P. Huntington Memorial Library, George Foster Peabody Collection, Hampton, Virginia.

Howard University Library. Negro Collection, Washington, D.C.

Johnson Publishing Company Library. 1820 S. Michigan Avenue, Chicago, Illinois.

Lincoln University. Vail Memorial Library, Lincoln University, Pennsylvania. Includes African materials.

Livingstone College, Carnegie Library. The library has a Rare Book Room and out-of-print books by and about Blacks, as well as other miscellaneous rare volumes and first editions. Salisbury, North Carolina, restricted use: non-circulating.

New York Public Library Branch. Schomburg Collection, 103 W. 135th Street, New York 10027. A library of books, periodicals, manuscripts, clippings, pictures, prints, records, and sheet music which attempts to record the entire experience of people of African descent-- historical and contemporary, restricted use: materials must be on the premises.

North Carolina Central University Library. Negro Collections, Durham, North Carolina.

Paine College. Warren / Chandler Library, Augusta, Georgia. Shelflist only, especially race problem as it concerns churches in the old South.

Philander Smith College Library. 812 West 13th Street, Little Rock, Arkansas.

Richard B. Hassision Public Library. 214 S. Elount Street, Raleigh, North Carolina, mimeographed bibliographies available.

Rust College Library. Magee Memorial Library, Holly Springs, Mississippi. Includes books by Blacks.

Rutherford B. Hayes Library. 1337 Hayes Avenue, Fremont, Ohio.

Savannah State College Library. Savannah, Georgia. Includes pamphlet and clipping file.

Shaw University Library. Raleigh, North Carolina.

St. Augustine Seminary Library. Divine Word Seminary, Bay Street, Louis, Mississippi. Maintained for missionary work among Blacks.

Starks Library. Benedict College, Taylor and Harden Street, Columbia, South Carolina 29201. Includes manuscripts, maps, pictures, slides.

Texas Southern University Library. Heartman Collection, 3201 Wheeler, Houston, Texas. Includes maps and photographs.

Tougaloo College. Eastman Library, Tougaloo, Mississippi.

Tuskegee Institute. Hollis Burke Frissell Library,
Washington Collection, Tuskegee, Alabama.

University of California (Santa Barbara). Wyles Collection,
Goleta, California. Emphasis primarily on the Black as
a slave, and implications of slavery and the Civil War.

University of North Carolina. Louis Round Wilson Library,
Chapel Hill, North Carolina.

Virginia State College Library. Norfolk Division, 2401
Corprew Avenue, Norfolk, Virginia.

Virginia Union University. William J. Clark Library, 1500
Lombardy Street, Richmond, Virginia.

Wilberforce University. Carnegie Library, Daniel Alexander
Paine Collection, Wilberforce, Ohio. Includes manuscripts
and pictures.

Yale University Library. James Weldon Johnson Memorial
Collection of Negro Arts and Letters, New Haven,
Connecticut. Manuscripts and pictures.

Zavier University Library. Palmetto and Pine Street, New
Orleans, Louisiana. Restricted use, closed August.
Manuscripts, maps, pictures, photostats, microfilms.

OREGON BLACK ELECTED OFFICIALS

STATE - State Legislators. William McCoy, Representative,
District 15, 6650 North Amherst Street, Portland 97203

MUNICIPAL - Municipal Governing Bodies. Jewell Hines, City
Councilman, 985 Harvard Avenue, Gladstone 97027

LAW ENFORCEMENT - Judges, Justices, Magistrates. Mrs.
Mercedes F. Deiz, Judge, Circuit Court, 344 County
Court House, Portland 97204

Aaron Brown, Judge, County Court, 344 County Court
House, Portland 97204

EDUCATION - Local School Boards. Mrs. Gladys McCoy, School
Board Member, 6650 North Amherst Street, Portland 97203

Jonathan West, School Board Member, 2275 Lawrence Street,
Eugene 97405

A BRIEF SYNOPSIS OF BLACKS IN OREGON

Most Oregonians are unaware that some Blacks came and settled in the Oregon Territory long before it became a state. Oregon did not become a state until 1859. Yet some Blacks had settled here long before then. In fact, the first Black of documented record, Marcus Lopez, came here in 1787-1788 with Captain Robert Gray and was murdered by the Indians at Tillamook Bay on August 6, 1788. There was another Black man, York, that came here with the Lewis and Clark expedition between 1804-1806. York played an important part because he served as a guide, trapper, interpreter, and mediator between the members of the expedition and the Indians. Hence, it is irony that of the first two Blacks that came to the Oregon Territory, one, Marcus Lopez, lost his life and the other man "York" played a significant role in helping connect the rest of the United States with the Northwest. Another ironic fact is that one man came by sea and another by land.

Even though the Provisional Government of Oregon in 1844 had prohibited Blacks from living in the territory, a number of Blacks resided in the state anyway. Perhaps, the best known are George Washington Bush, who came here in 1844, farmed in the Willamette Valley and probably was one of the richest men in Oregon up to 1859, and George Washington, who came here in 1850 and who was not related to George Washington Bush, moved to Washington and founded Centralia, Washington. Both men left Oregon because of the racial attitudes of Oregonians. There was another Black man, George Bush, who lived in the Oregon Territory in the 1840's and was no relation to George Washington Bush, or George Washington. George Bush was a riverboat pilot and was friends with the Indians living in the area.

Two other early Black pioneers include James D. Saules and Winslow Anderson of the "Cockstack Incidents." Both men came in the 1840's and won their fame as Indian fighters and explorers of the Oregon Territory. Saules was the first settler at Cape Disappointment thereby, keeping the British from occupying this strategic position. Saules later had a ranch in the Clackamas prairie. Both men made meaningful contributions to the Beaver State because they explored and settled in unexplored territory and were among the first settlers, white or Black, to reside in the Oregon country.

There were other settlers that came to the territory in increasing numbers, and a number of Blacks were among them. In the late 1830's a Black trapper, John Hinds, who had worked for Nathaniel Wyeth, helped Marcus Whitman build and establish the Wailatpu mission. In 1841, a Black man by the name of Wallace left the American ship, "Maryland"

and settled on the shores of the Columbia between Young Bay and Point Adams. He did rather well for himself and joined the party of Jason Lee and Frost. Wallace left the Bay area and worked for Calvin Tibits whereby he built a number of houses for missionaries in the region and was friends with the Indians in the area. He was also well respected.

On the Overland list of the Oregon Pioneer Association Transactions, for the years 1840-1842, appear the names of two Black women, Eliza and Hanna. Ezra Meeker, in 1852, observed the existence of a Black "Loding House" in Portland, which impressed him because of its cleanliness and order. In 1862, a Black entertainment group appeared in Portland and was received favorably.

There were also other Blacks in the territory that made significant contributions: Jacob Dodson was with John C. Fremont in Klamath county in 1843; John Matthews, a pioneer frontierman, was with Capt. Franklin B. Sprague of Company I, and help build a road from Fort Klamath to Union Creek on the Rogue River.

It should be noted that even though many of the early Black settlers in Oregon county were free Black men, there were also a number of slaves here. It further needs to be pointed out that many of the slaves that were brought here from the South and border states later received their freedom once they stayed here. Although a number of white settlers brought slaves into the territory, it was Nathaniel Ford, who brought three Black slaves with him from Missouri in 1844, who tested the whole issue of slavery. Robin Holmes, one of Ford's slaves sued Ford for the freedom of his children. The case went before the territorial Supreme Court and it awarded Holmes his children. There are also records of other slaves in the Oregon Territory even though it was contrary to the statutory laws: Frances, a Black woman was living near present day Vancouver in 1851; Amanda Wilhite Johnson, was here in 1854; Benjamin Seals, was formerly a slave and lived in Portland; Charlie, a barber, came to Oregon from Virginia in 1860. Even Oregon's first Territorial governor, Joseph Lane, had a Black man, Peter Waldo acquired as an indentured servant from Daniel Waldo, slave owner and pioneer settler in the Waldo Hills near Salem. This Black man was with General Lane on the Lane ranch in the hills east of Roseburg for many years. He was given his freedom about 1878-1879, when General Lane moved to Roseburg, Oregon. Peter Waldo left the Oregon area in the 1880's and went to Idaho seeking his sister, where he was accidentally killed.

It can clearly be shown that there were some early Black pioneers in the Oregon Territory. One writer of Pacific Northwest History concluded; "the type of Negro that was attracted to the Pacific Northwest would hardly have had any contribution to make." Apparently, he had not heard of Marcus Lopez, York, George Washington Bush, George Washington, George Bush, James D. Saules, Winslow Anderson, John Hinds, Wallace, Jacob Dodson, John Matthews, Robert Holmes or Amanda Wilhite Johnson, and a host of other Blacks to numerous to name.

AN ACT IN REGARD TO SLAVERY AND FREE NEGROES AND MULATTOES

Be it enacted by the legislative committee of Oregon as follows:

SECTION 1. That slavery and involuntary servitude shall be forever prohibited in Oregon.

SECTION 2. That in all cases where slaves shall have been, or shall hereafter be, brought into Oregon, the owners of such slaves respectively shall have the term of three years from the introduction of such slaves to remove them out of the country.

SECTION 3. That if such owners of slaves shall neglect or refuse to remove such slaves from the country within the time specified in the preceding section, such slaves shall be free.

SECTION 4. That when any free negro or mulatto shall have come to Oregon, he or she (as the case may be), if of the age of eighteen or upward, shall remove from and leave the country within the term of two years for males and three years for females from the passage of this act; and that if any free negro or mulatto shall hereafter come to Oregon, if of the age aforesaid, he or she shall quit or leave the country within the term of two years for males and three years for females from his or her arrival in the country.

SECTION 5. That if such free negro or mulatto be under the age aforesaid, the terms of time specified in the preceding section shall begin to run when he or she shall arrive at such age.

SECTION 6. That if any such free negro or mulatto shall fail to quit the country as required by this act, he or she may be arrested upon a warrant issued by some justice of the peace, and, if guilty upon trial before such justice, shall receive upon his or her bare back not less than twenty nor more than thirty-nine stripes, to be inflicted by the constable of the proper county.

SECTION 7. That if any free negro or mulatto shall fail to quit the country within the term of six months after receiving such stripes, he or she shall again receive the same punishment once in every six months until he or she shall quit the country.

SECTION 8. That when any slave shall obtain his or her freedom the time specified in the fourth section shall begin to run from the time when such freedom shall be obtained.

UNITED STATES of AMERICA,
STATE of OREGON
SECRETARY'S OFFICE

Salem, June 10th, 1878

I, S. F. Chadwick, Secretary of the State of Oregon, do hereby certify that I am the custodian of the great seal of the State of Oregon. That the foregoing copy of original bill for an act in regard to slavery and free negroes and mulattoes passed the legislative committee of the Territory of Oregon June 26, 1844, has been by me compared with the original bill for an act, etc., on file in this office, and said copy is a correct transcript therefrom and of the whole and of the original bill.

In witness whereof, I have hereto set my hand and affixed the Great Seal of the State of Oregon, the day and year above written.

(SEAL)

S. F. Chadwick,
Secretary of the State of Oregon

By Thomas B. Jackson,
Assistant Secretary of State

SELECTED STATUTORY REFERENCES

OREGON REVISED STATUTES. Containing, with some exceptions, the statute laws of Oregon of a general, public and permanent nature in effect on August 23, 1969, the normal effective date of the acts passed by the regular session of the Fifty-Fifth Legislative Assembly which adjourned May 23, 1969. State of Oregon: Salem.

ORS 30.670-39.680. "Action for Damages by Person Discriminated Against." Prohibits operators, managers, or employees of places of public accommodation from discriminating or restricting advantages, facilities, and privileges of such places on account of race, religion, color, or national origin. (Amended by 1953 C.495;1957C.724;1961C.247)

ORS 240.560,241.440-241.450.242.620,242.796. (Civil Service Suspension and Dismissal.) Prohibit appointing authorities from suspending, reducing, demoting, or dismissing employees in state, county, and certain local classified civil service systems for any political, religious, or racial reason. When civil service board finds action based on political, religious, or racial grounds, or as the result of an unlawful employment practice as described in ORS Ch 659. (Amended by 1957C. 205,1;1959C.689,6;1969C.8;78.)

ORS 343.5566. "...Applying for and Awarding Scholarships." Prohibits discrimination based on sex, race, color, religion, or national origin of applicant in awarding scholarships to teachers wishing to obtain certification to teach mentally retarded children. (1959C.218, 8, 9, 4; 1965C.100, 425; 1965C.237, 3.)

ORS 345.240. (Discrimination in Private Vocational Schools.) Prohibits vocational, professional, or trade school licensed under Oregon Law from refusing admission or discriminating in admission or instruction of any applicant because of his race, color, religion, or national origin. (Amended by 1957C.724, 11.)

ORS 399.045. (Equality of Treatment and Opportunity in the National Guard.) Provides for equality of opportunity and treatment of all persons in the National Guard, without regard to race, creed, color, or national origin. (1961C.454, 43, 42.)

ORS Ch.659. "Enforcement of Civil Rights; Fraudulent Employment Practices." Authorizes the state Bureau of Labor to: (1) investigate incidents of discrimination on the basis of race, religion, color, national origin, or age in employment, organized labor, selling, renting or leasing of real estate, public accommodations, resorts, or amusement parks; (2) enforce laws against discrimination by conciliation, cease and desist orders or court enforcement; (3) enact rules and standards for investigation and enforcement. (Amended by 1957C.724, 3; 1959C.547, 5; 1959C.689, 13; 1961C.247, 2; 1963C. 622, 3; 1969C.618, 1.)

MANUSCRIPTS AND LETTERS

PRIMARY SOURCES:

American Red Cross. "Vanport City Flood: Preliminary Disaster Committee Report 1948," American Red Cross, Portland-Multnomah County Chapter, unpublished manuscript, MSS #392, Oregon Historical Society Manuscript Collection.

Burch, Caroline. "Pioneer Nathaniel Ford and the Negro Family," unpublished manuscript, Oregon State Library Collection.

Burch, Pauline. "Pioneer Nathaniel Ford and the Negro Family," unpublished manuscript, MSS #706, Oregon Historical Society Manuscript Collection.

Dowell, Benjamin F. Benjamin J. Dowell Collection, MSS #209, Oregon Historical Society Manuscript Collection.

Flowers, Allen Elmer. "Family Memorabilia," MSS #209, Oregon Historical Society Manuscript Collection.

_____. "Notable Things in a Public Life in Oregon," unpublished manuscript, Bancroft Library, University of California.

Holt, Joseph. "The Race Problem in the U.S.," lecture, 1st Unitarian Church, Portland, 1890; invitation to execution of George Smith (colored) to Jefferson Myers, 1903, MSS #1521 Oregon Historical Society Manuscript Collection.

Pollard, Lancaster. "Synopsis of the History of the Negro in the Northwest," unpublished notes, MSS #515, Oregon Historical Society Manuscript Collection.

Robinson, Henry S. Oregon author, Clackamas County Historical Society historian and archivist. Notes, typescripts, and published articles on various facets of Oregon history including Blacks, and political history of Oregon, unpublished manuscript, MSS #924, Oregon Historical Society Manuscript Collection.

Ruuttila, Mrs. Julia Godman (Bertram) (Eaton). Two letters, TLS, one from Irvin Goodman, February 10, 1955, and the second from William Chester (ILU), February 21, 1955, concerning Negro problems. Also unpublished manuscript on Civil Rights and short articles on Vanport Flood, MSS #25, Oregon Historical Society Manuscript Collection.

Shannon, Wesley. Discusses question of "free" Blacks as well as personal and political matters. Also letters from Samuel R. Thurston to Wesley Shannon, manuscript, MSS #161, Oregon Historical Society Manuscript Collection.

Wood, Thomas Alexander. "Autobiographical Notes," unpublished manuscript, MSS #37, Oregon Historical Society Manuscript Collection.

See references concerning Blacks from the Vertical File and Scrapbook Collection of the Oregon Historical Society.

See letters and other documents concerning Blacks in Oregon that author has in his possession from several Oregon historical societies, 1971.

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OREGON BLACK AGENDA

This document, the Oregon Agenda, is the Official platform developed and adopted at the First Oregon Black Political Convention held in Portland, Oregon June 30, and July 1, 1972. It represents the outcome of four workshops. The platforms as presented here were approved by the general assembly of the Convention.

Introduction

This Black Agenda is addressed primarily to Black people in the State of Oregon. It is based on the knowledge that to appreciate the value of freedom, we must first recognize the elements of oppression. Oppression must be defined in terms that encompass all forms of its existence and then programs must be developed for its eradication. To that end, we have defined some of the changes we deem essential if we are to successfully uproot the existence of those forces that stand between us and complete independence.

This Black Agenda represents the emergence of a new political consciousness for Black Oregonians. It outlines some crucial issues around which we will organize and move in the days and months ahead.

Our Challenge

As we move into the Seventies, we must unite to consolidate the gains we made in the past, while continuing to strive for progress in the future.

Our challenge is to unite and organize. We must reject as meaningless those who only engage in rhetoric and have no program for Black survival or social change. We must serve as the vanguard in the struggle for a just society. History tells us that we have no choice. We can not depend on those who oppress us to save us. Our only choices are social transformation or social destruction.

As we move toward fundamental social changes, we do not march alone, for forces of oppression transcend color lines. The changes which this Agenda calls for will also liberalize our Brown, Red, and Yellow Brothers. Indeed, even those White Americans who truly believe in freedom, justice, and equality will join us in forming a beautiful kaleidoscope of colors, moving like giants into this decade, sweeping away injustice before us.

Towards a Black Agenda

Our Black Agenda stresses the point that now is the time to participate in programs that will bring about fundamental changes in this decadent system.

Yes, Brothers and Sisters, we shall move so that Oregon will never be the same. But, the Society we seek cannot come unless Black people organize to advance its coming.

We begin with a Black Agenda. We must now work towards its implementation.

EDUCATION

Preface

In every phase of our history in America, we have been seriously impeded because of unequal educational opportunities and inferior educational programs. Our children have been exposed to racist teachers who are more dedicated to controlling than teaching. Our schools are the most poorly equipped and maintained. Our children are either forced out of the schools, mis-educated, or ill-prepared.

Furthermore, the racism that runs rampant in our society is perpetuated by the educational process. White-controlled, White-run, and White-valued schools have pursued goals that are contrary to the well-being of Black people.

Therefore, if we are to achieve a new era of Black development, we must define the educational process which we need, and we must move to create the necessary conditions for its realization.

Educational Program

We want quality education for our children. To this end, busing should be considered only when it meets the needs of Black students. Furthermore, we want:

- I. The school district to develop and implement a plan for the recruitment and hiring of more Black teachers.
- II. If Black children are bused, there shall be:
 - A. A mandatory and continuous inservice training program for teachers covering human relations and ethnic culture.
 - B. The provision of a human relations program for parents.
 - C. Transportation schedules which allow for participation in extracurricular activities.
 - D. Provisions to care for any illness that occurs at school.
- III. We endorse the development of a Black Educational Resources Center.
- IV. We want an extension of comprehensive child care centers in our high schools.
- V. We demand that the State System of Higher Education aggressively recruit Blacks for enrollment in the various professional schools throughout the state, for example, medical, dental, nursing and law schools.

POLITICAL

Preface

The plight of Black people in the State of Oregon has been sanctioned and perpetuated by Oregon's political system. This is because the state's political system is one that is dedicated to the preservation of White power. It was this White politic that made Oregon one of the most anti-Black states outside of the South. It was this White politic that was responsible for the disfranchisement of Black people.

White politics is the politics of racism.

Black people must now obtain political power and use that power to further the goals of the Black community. It is our intention to present a plan of action designed to create a political awareness within the Black community aimed at alleviating the existing apolitical condition. To that end:

1. We must educate Black people that, short of revolution, the political arena is the last place where they might legitimize their fight for freedom.
2. We must undertake a program to educate our people about the most fundamental aspects of local, state and federal government.
3. We must mobilize Black participation in the political process, by a voter education program and follow through with a vigorous voter registration drive.
4. We must define the responsibilities of Blacks running for political office.
5. We must urge unity in our voting practice. Black block voting is essential to the preservation of Black political hope.
6. Black people must become a viable force within the existing political system, operating from an independent power base.
7. We must eliminate the requirement that elected officials have an automatic right to be a representative for the National Black Assembly. This provision breeds divisions in the Black National Assembly and frequently is the basis for misrepresentation of Black opinion nationally. It also sustains the present two-party system which may not be in the best interests of Black people nationally.
8. We must devise a community liaison between elected officials and the community.
9. We must establish a political relationship on a statewide basis with all minority groups to form a viable coalition of third world unity.

HEALTH AND SOCIAL SERVICES

Preface

In reverent memory of our noble ancestors in the home country, and in the tradition of our great Black leaders in this alien land, we, the Black Brothers and Sisters of Oregon, no longer accepting the menial, degraded status imposed on us, no longer accepting the inhumane value system, the corrupt and oppressive policies of a society dedicated to materialism, racism, and exploitation, begin now to establish the Black humane values, systems and principles that must guide the delivery of any health and social services of Black people.

These, then, are principles that must guide any efforts in the health and social welfare service delivery systems:

- A. Black dignity must not be compromised by the service.
- B. Service deliverers must evidence recognition of the Black living experience.
- C. Services should tend always to support the basic Black family unit.
- D. Any service delivered should be designed so that it is complementary with the Black Ethos.
- E. No health or social service may be viewed as merely an end, but rather as a means toward achieving the full development of the total Black existence, as persons, as family, as community.
- F. All health and social service systems must be accountable to the Black community.

Recognizing that in Oregon those who make the decisions and policies regarding what services are to be available and how they are to be delivered have not and do not operate in the best interest of Black people, we will begin to address this situation by establishing the following list of specific issues for priority action:

1. Health Services (or the lack thereof) in the Black Community.
2. Drug abuse proliferation in the Black Community.
3. Position on prison systems and police practices.
4. Guidelines on use of news media.
5. Review child care and adoption regulations and practices.
6. Review upcoming legislation on community development funds (HUD).
7. Review the issues around the operation of day care centers.

8. Develop a position on population control.
9. Review the allocation of trust funds, UGN monies, and public monies.
10. Familiarize ourselves with zoning and land use patterns and practices.
11. Develop programs in recreation.

ECONOMIC

Preface

Since Black people in Oregon are the victims of economic exploitation, it is important that we address ourselves to positive methods through which Black people may gain economic liberation. The primary thrust of all economic efforts by Black Oregonians must be to gain control of economic resources that can be used for the benefit of the Black community.

The income of the Black community must be increased. Businesses in the Black community must be controlled by the community. Businesses in the community must be operated ultimately for the benefit of the community. A larger share of the wealth in Oregon must go to Black Oregonians.

In addition, businesses essential to the support of a viable community must be established and maintained in the geographical area in which Black people live. Black businessmen and industrialists must be provided adequate dollars, skilled labor, sufficient land and materials, and the necessary managerial expertise to compete in the market place. Businessmen, both Black and non-Black, who operate as producers or marketers in the Black community must be made accountable to the Black citizens. Pressure must be applied upon the city, state and federal governments to distribute a greater portion of their resources to the Black community.

Purpose

The purpose of this platform is to outline a model that if implemented will improve the economic situation of Black people in Oregon. It calls for:

1. Support and development of competitive quality Black businesses whenever and wherever economically feasible.
2. Strengthening and developing the managerial and entrepreneurial expertise that exist within the Black community.
3. Recognizing the need to increase the overall income level of the Black community, particularly that of individuals and families.

4. Bringing dollars from the non-Black community into the Black community through business operations.
5. Revising the economic value system of the Black community.
6. Establishing a systematic process which will cause Black Oregonians to think and act together in such a way that their collective long term economic gains will be maximized.
7. Linking the business and industrial activities of the Oregon Black community with those of Black communities in other states and other countries, especially Africa.
8. Developing the means to influence and audit the affairs of government at all levels to assure equitable treatment of Black businesses.
9. Keeping the Black consumer informed of the available goods and services of Black businesses.

Implementation

This program can be made effective if we take positive steps to do the things outlined below.

Support and develop competitive quality Black businesses whenever and wherever economically feasible.

1. Buy Black.
2. Communicate to Black businessmen as to how their product or service meets competitive standards.
3. Check out good ideas for businesses or ways to manage business and make sure Black businesses learn about them.
4. Establish lobbies at the national, state, and local levels to look after the interest of Black businessmen in Oregon.
5. Assure the development of viable Black financial institutions that will bring financial resources into the Black community.
 - a. Banking-commercial
 - b. Insurance
 - c. Mortgage banking
 - d. Investment corporations
 - e. Mutual funds

Strengthen and develop the managerial and entrepreneurial expertise that exists within the Black community.

1. Support the existing training programs designed to develop the skills of Black persons.
 - a. Support their operation.
 - b. Support them when they are seeking funds.
2. Secure expert assistance for Black businessmen from whatever sources are available.
3. Support the collectivizing of inefficient competing Black businesses.
4. Make it attractive for Black persons who have developed managerial and professional skills to use those skills in the community.
 - a. Let them know where their services can be used by Black businessmen.
 - b. Purchase their services for Black businessmen when necessary.
 - c. Work out contracts with management trainees from the Black community to return to the Black community to work for specified periods of time after they have been trained in schools and businesses outside of the community.
5. Make it possible for Black businessmen who are operating marginal business to pursue formal training and education that will help them manage their businesses more effectively.

To accomplish our economic objectives, we must:

1. Inventory businesses and industries in our geographical area; find out how many jobs they have--GET SOME.
2. Work on firms with affirmative action programs.
3. Develop new entrepreneurship in other communities.
4. Funnel unemployed persons into jobs.
5. Monitor training programs and processes.
6. Employ Black building contractors.
7. Support joint ventures by Black contractors.
8. Assist Black service entities to control the markets to their area.

9. Support and develop the artistic capabilities of the Black community.
10. Control distribution area for goods sold in the Black community.
11. Develop our own advertising.
12. Create business that will meet emerging market needs in the future, especially consumer services, child care, etc.
13. Sponsor workshops for Black consumer education.
14. Provide alternative resources for the Black consumer.
15. Create viable models for Black people to follow in developing their economic institutions.
16. Control of the media so that the information received by Black people is positive.
17. Use existing media outlets for educational purposes.
18. Work with any and all sources that are trying to stamp out the narcotics trade in the Black community.
19. Develop a camaraderie among Black people in their work and stress pride in their work.

RESOLUTIONS

1. Resolution on Association of Minority Employees.

BE IT RESOLVED that the Oregon Black Political Convention goes on record as being supportive of the Association of Minority Employees in the Government of Oregon;

BE IT FURTHER RESOLVED that the Oregon Black Political Convention will co-sponsor a developmental third world Workshop for Minority Employees in Government in Oregon this fall (1972) along with the designated representative bodies of our fellow brothers, the Native American (Indian) and the Mexican American (Chicano).

2. Resolution on Hatch Act.

BE IT RESOLVED that the Oregon Black Caucus must focus its energies toward repealing the Hatch Act. This Act prohibits persons working for any federally-funded agency from participating in partisan politics and other political activities.

Since so many of our people are involved with such agencies, this Act has tremendously hampered our political activities.

3. Resolution on Portland City Council.

WHEREAS, there is no Black on the Portland City Council and Blacks are not properly represented; and

WHEREAS, several Black community organizations have Blacks that they want placed on the City Council,

NOW, THEREFORE, BE IT RESOLVED that the Oregon Black Political Convention calls for a community convention which allow Black people to select one Black person whom they endorse to be recommended to the Portland City Council to fill the forthcoming vacant seat.

4. Resolution on White Businesses.

WHEREAS, the white businesses in the Black community in Oregon have not been responsive to the needs, aspirations and desire of the Black people; and

WHEREAS, the white businesses in the Black community have historically refused re-investing part of their profits in the community; and

WHEREAS, the white businesses in the Black community have constantly refused to hire a representative number of Black people in relation to the Black trade; and

WHEREAS, the white businesses have constantly refused to advertise in the Black newspapers,

NOW, THEREFORE, BE IT RESOLVED that the Oregon Black Political Convention issues an official statement in support of Black people, Black newspapers, and the Black community; and informs the White businesses that the Black people in Portland will use all means at their disposal to eradicate all those injustices launched against us.

5. Resolution on Walnut Park and Follies Theatres.

BE IT RESOLVED that the Black Political Convention pledges its full support to Meridian for Humanity, Inc., to assist in ridding the Black community of the Walnut Park and Follies Theaters. The type of entertainment shown at these theaters is insulting to the Black community and has dehumanizing and immoral effects on both the old and young.

The Agenda we have developed is not visionary. It is one which we can implement. Our programs are practical. Our concerns are real. Our struggle is a critical one. We must move now to relentlessly press for the creation of new realities for our people.

We have our program. We have our challenge. Let us now proceed with the chore at hand. Let us seize the time--for the time is ours!

SUBJECT INDEX

Abolition 52
 Albina 17, 18, 19, 21, 45, 58, 63, 65
 American Civil Liberties Union 18
 Black Agenda 2, 46
 Black Caucus 48
 Black Elective Officials
 Black Laws 21, 22, 29
 Black Leadership 44, 46, 50
 Black Muslims 44, 50
 Black Power 60
 Black Studies 18, 25
 Bureau of Human Resources 25, 47
 Business 46, 58
 Catholic Church 18
 City Club 18
 Civil Rights 21, 22, 23, 25, 41, 44, 60
 Civil War 28, 40, 66
 Constitution 29, 32, 62, 63
 CORE 45
 Council of Churches 24
 Crime 20
 Democrats 32, 39, 47, 53, 57
 Discrimination 22, 48, 53, 54, 60, 61, 67
 Education 18, 19, 47, 49
 Employment 23, 49, 58
 Episcopal Church 19, 24
 Equal Rights 22, 24, 25, 44, 52
 Fair Employment 22, 41
 First Unitarian Church 16, 26
 Free Blacks 17, 35, 64
 Freedom 34, 35, 58
 Ghetto 49, 60
 Hangings 50, 58
 History 2, 3, 16, 28, 29, 31, 32, 33, 34, 35, 36, 37, 38, 40, 41, 46, 50
 Housing 17, 18, 19, 22, 24, 26, 27, 28, 46, 50, 54, 55, 61, 64, 65
 Human Relations 24
 Indians 23, 39, 51, 57, 58
 Inmates 46
 Jobs 51, 54, 55, 58, 63, 64, 65, 67
 Ku Klux Klan 28, 30, 32, 34, 41, 42, 67
 Labor 22
 Laws 20, 21, 46, 52, 65
 League of Women Voters 20
 Lynching 50
 Miners 55
 Model Cities 18, 19, 20, 25
 Mulattoes 67
 NAACP 25, 44, 46, 47, 48, 57, 60, 66
 Newspapers 30, 31, 57, 58, 65, 66
 Ordinance(s) 25, 57
 Pioneers 16, 29, 31, 32, 35, 36, 37, 40, 42, 63
 Police 24, 47, 54, 58, 59, 63
 Political Parties 29, 33, 42
 Politics 32, 33, 37, 38, 59
 Population 23, 24, 27
 Portland Metropolitan Steering Committee 18
 Poverty 51, 63, 66
 Prejudice 43, 45, 54, 64, 67
 Prostitution 65
 Provisional Government 37, 42, 43
 Public Schools 45, 53
 Public Welfare 27
 Race Relations 18, 29, 53, 58, 59, 60
 Religion 18, 59
 Republicans 48, 57
 Riot 52

School 18, 24, 27, 40, 45, 48, 50, 54, 61, 64, 66
 Statutory Laws 21
 Segregation 20, 66
 Slavery 28, 29, 31, 38, 39, 42, 43, 44, 47, 49, 51, 52, 58, 59, 61-66
 Slaves 40, 43, 44, 46, 52, 54, 57
 Students 29, 43, 55, 60, 64
 Suffrage 55
 Terror 55, 61, 65, 66
 Upward Bound 59
 Urban League 18, 20, 26, 29, 47, 49, 50, 58, 61, 65, 66
 U.S. Census 19, 27
 Vanport 16, 43, 60
 Voters 21, 26, 55
 Women 37, 64
 Worker 65, 66

AUTHOR INDEX

Albertson, Nona 43
 Allen, A. 31
 Allen, Rosemary 43
 Apsler, Alfred 43
 Ayer, John Edwin 36
 Baker, Doug 44
 Bancroft, Hubert Howe 31
 Barlow, William 36
 Barrow, William 31
 Barry, J. Neilson 37
 Bauer, Malcolm 44
 Beasley, Delilah L. 31
 Belknap, George N. 31
 Bell, S. Leonard 37
 Benton, Thomas H. 31
 Berquist, James M. 37
 Berwanger, Eugene H. 31
 Blanchard, Robert 18
 Blankenship, Mrs. George E. 31
 Bledsoe, John Craig 27
 Boyd, George Felix 27, 44
 Boxberger, Bob 44
 Bradley, Marie Merriman 37
 Brooks, James E. 32
 Brown, J. Henry 32
 Brown, Jennie 32
 Brownell, Jean B. 28
 Bryant, Janet 28
 Bulfinch, Thomas 32
 Burch, Caroline 16
 Burch, Pauline 16
 Burckel, Christian E. 4
 Burnett, Peter H. 32, 37
 Burton, Robert 32
 Canfield, Dana William 28
 Card, Owen Joseph 28
 Carney, Charles H. 32, 37
 Carroll, John M. 32
 Carter, William 37
 Chalmers, David H. 32
 Chittenden, Hiram 32
 Clark, Robert Carlton 32, 37
 Collier, Mary A. 28
 Corning, Howard McKinley 32
 Coues, Elliot 32
 Covly, Marvin L. 19
 Crawford, Medorem 33
 Crick, Rolla J. 46
 Crowell, Evelyn 37
 Culbertson, Paul T. 28
 Curry, George B. 37
 Dale, Harrison C. 37
 Davenport, Marge 46
 Davenport, T. W. 38
 Davis, John P. 4
 Davis, Lenwood G. 4, 46, 47
 Deane, Early 47
 Dicken, Samuel N. 33
 Dobbs, Caroline 33
 Douglas, H. Paul 33
 Douglas, Jesse S. 38
 Dowell, Benjamin F. 16
 Durham, Philip 33
 Farnham, Thomas 33
 Feeney, Dick 48
 Fenton, William D. 38
 Finney, James E. 4

Fisher, Rev. Ezra 38
 Fleming, G. James 4
 Flowers, Allen Elmer 16
 Fremont, John C. 33
 Friedman, Carol 28
 Fuller, George 33

Gloster, Huchs 4
 Grant, Richard D. 20
 Gray, W. H. 33
 Green, Elizabeth L. 4
 Green, Miles 49
 Greenhow, Robert 33
 Greer, T. T. 33
 Guerney, John 49

Hanna, Charlie 50
 Heilman, Martha E. 28
 Hein, Allen 50
 Henderson, Archie Maree 28
 Hendrickson, James E. 33
 Herzog, June 28
 Hilderbrand, Larry 50
 Hill, D. G. 28, 38
 Hill, E. Shelton 20
 Hilliard, William 50
 Himes, George H. 38
 Hines, Rev. Gustavious 34
 Hines, H. K. 34
 Hogg, Thomas C. 38
 Holbrook, Stewart 50
 Holley, John S. 50
 Holt, Joseph 16
 Homer, Dorothy R. 4
 Horner, John B. 34
 Hosmer, James R. 34
 Hull, Dorothy 38
 Hult, Ruby El. 38
 Hunter, George 34

Jackson, Kenneth 34
 Jackson, Miles M. 4
 Jepsen, Donald C. 51
 Jessett, Thomas E. 38
 Johannsen, Dorothy O. 34, 39
 Johannsen, Robert W. 38
 Johnson, Clifford F. 28
 Johnson, Sidona 34
 Jones, Dorsey D. 39
 Joseph, Alvin M. 34
 Judson, Katherine 34
 Jumper, Ken 51

Kaplen, Richard B. 28
 Karolevitz, Bob 39
 Katz, William Loren 4, 34
 Kelly, Hall, J. 34
 Knuth, Priscilla 39

La Plate, Bernand 29
 Lattie, James 52
 Leartz, Paul 52
 Lee, R. Alton 39
 Leiser, Sidney 39
 Lensch, Dorothea Marie 29
 Leonard, Helen Carol 29
 Lewinson, Paul 5
 Lockley, Fred 34, 39, 53
 Long, James 53
 Lord, Elizabeth 34
 Lugman, Peter 53
 Lyman, Horace S. 35
 Lynch, Vera Martin 35

MacNab, Gordon G. 54
 Malakoff, Marion 29
 Markowitz, Ann 20
 McArthur, Scott 40
 McKenzie, Compton 54
 McLeod, Don 54
 Meezer, Ezra 35
 Miller, Clifford R. 40
 Miller, Elizabeth W. 5
 Minto, John 40
 Moore, Sandra 54
 Morgan, Peter 54
 Morris, William H. 29
 Moss, Sidney W. 29
 Murray, Keith 40

Odgers, Charlotte 40
 Ogburn, William F. 40
 Ostergren, Jack 57
 Othus, John 57

Painter, John, Jr. 58
 Parkman, Francis 35
 Parrish, Philip 35
 Platt, Harry 40
 Platt, Robert Treat 40
 Pollard, Lancester 58
 Pomeroy, Earl 35
 Poole, Kenneth A. 41
 Porter, Dorothy B. 5
 Porter, Doug 58

Poulton, Helen Jean 29
 Pratt, Gerry 59
 Prosser, William Ferrand 35
 Reed, Watford 60
 Rees, John E. 41
 Rhodes, Ethel C. 29
 Richards, Leverett 60
 Robertson, James R. 41
 Robinson, Henry S. 16
 Rockwood, Eleanor Ruth 41
 Rollins, Philip A. 35
 Rothwell, Charles Easton 29
 Rucker, Maude A. 35
 Running, Jim 60
 Ruutila, Julia Godman 16
 Salk, Erwin A. 5
 Sanderson, William 61
 Savage, W. Sherman 41
 Schafer, Joseph 41
 Scheidner, Frank M. 29
 Schultz, Blaine 61
 Scott, Leslie M. 42
 Shannon, Wesley 17
 Shaw, James Gerard 35
 Skinner, Constance L. 35
 Smith, Helen Krebs 35
 Smith, Herndon 35
 Smith, Judd 63
 Snowden, Clinton A. 35
 Spence, Morton 63
 Sprangler, Earl 5
 Standard, Ellen Mae 29
 Steenes, Helen H. 36
 Steers, Charles B. 64
 Stewart, Edgar I. 36
 Stone, Buena Cobb 36
 Stowell, George 42
 Sullivan, Ann 64
 Sutton, Bob 42
 Teiser, Sidney 36
 Tetlow, Roger 42
 Thomas, Paul F. 29
 Thompson, Edgar 5
 Thompson, Peter
 Thompson, Wayne 65
 Thoop, Vincent M. 29
 Thornton, Jessy 36
 Thwaites, Reuben 36
 Townsend, John K. 36
 Toy, Eckard V. 30, 42
 Turnbull, George S. 36
 Turner, L. C. 5
 Turner, Wallace 65
 Upham, Charles W. 36
 Urner, Carol 66
 Van, Cleve Jane 66
 Vandiver, Clarence 36
 Walls, Florence 30
 Waterman, Hazel 66
 Welsch, Erwin K. 5
 Wentworth, Eric 66
 Whiteman, Maxell 5
 Williams, George H.
 Wholer, Molly 67
 Wood, Thomas Alexander
 Woodward, Walter Carleton 36, 42
 Work, Monroe N. 5, 43
 Young, E. G. 43

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